4:Altschuler E-5 (1959-1960) 1965
EDA Cayuga EDA

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CHAPTER II

KINSHIP ORGANIZATION

Kinship. The eliciting of kinship terminology among the Cayuga proved to be extremely difficult and time consuming. Many informants professed to be ignorant of many of the terms and clearly preferred to use Spanish nomenclature: however, sufficient data were collected to illustrate a major structural shift from Beauvois's 1809 recording to the writer's 1960 notes. At present, the writer is unable to account for this shift in terms of Beauvois's material and his own, as the residence and marriage patterns remain basically the same in the reports of the two investigators: however, there is some indication that new terminological forms were just beginning to come into the language in 1959. It is also known that the Cayuga tribe has undergone a process of fission, changing from one unit in 1809 of three in 1959 and four by 1960: We lack most of the vital details, but it is a reasonable assumption that changes in residence either went along with or followed the formation of the new groups.

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of the main requirements for homosexuality is a profound feeling of fear and inadequacy. Hardly the sort of person who would persistently and doggedly pursue this rather startling interaction. It should be noted that the Cayuga flatly deny the existence of homosexual practices. Just once did an informant admit that "maybe some boys" practiced mutual masturbation.

In the recently built Indian school at Riverside boys and young men now maintain, for several months of the school year, a high frequency of interaction with non-related boys, and for some, very intense feelings of friendship are beginning to form that never existed before. Given the increase in duration and frequency of interaction, homosexuality would very easily pass over into homosexuality.

Friendship is a most novel situation for the Cayuga and he cannot easily function within it. He has feelings with happiness, value of mutual kinship may obtain or a hail-fellow-well-met stance may be adopted. The anthropologist-Cayuga situation was completely new, especially in the informant relationship. This was the closest approach to friendship, in the western sense, that they had ever experienced.

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Given the psychological factors that have been discussed so far, it would seem that some informants could only unconsciously structure the relationship in terms of possible homosexual feelings which could develop in a situation of increased duration and frequency of interaction with one person. This is what the informant-anthropologist relation does. When I would begin to see other informants, as an anthropologist must, the first informant would react in terms of rejection, and soon he would gradually become withdrawn, and finally break off the informant relationship. The situation is quite similar to the "comrade complex" described by Ruben E. Reina for Chinautla in Guatemala (Reina 1959:44-50).

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A similar situation was revealed in the matter of giving rides in my motorized canoe whenever I went on long trips. For example, Lorenzo Martin once asked for a ride when I planned to go up to San Miguel and I agreed. A time was set, broadly enough to take account of Cayapa casualness regarding time. He never appeared at all! When next seen he said that I should have waited much longer than I did, and he was clearly offended that I had not. On another occasion, he came

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